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certainty based upon so subjective an experience as that of personal redemption was unsatisfactory, as is evidenced by the gradual retirement of the appeal to the inner testimony of the Spirit in favor of the rational proofs of the inspiration of Scripture.

Schleiermacher formulated the problem in still another form. In the *Reden* he appealed to the feeling of absolute dependence which constitutes the basis for a religious experience of the Absolute. But in his *Glaubenslehre* he followed the Lutheran pathway in asserting that our experience of redemption through Christ is the source of Christian assurance. The first gives a universalistic basis for certainty; the latter a particularistic. Heim believes that in spite of the hints to the contrary in the *Glaubenslehre*, Schleiermacher's primary interest was in the universalistic mysticism of the *Reden* and of his philosophical works.

The book does not attempt any comparative evaluation of these two types of religious certainty. Heim's splendid historical survey, however, will be invaluable to students of protestantism in helping to relate the doctrine of assurance to the broader philosophical and epistemological problems which were so clearly apprehended and discussed by the scholasts. Moreover, it requires only a glance to see that these two types of religious thinking are still in vigorous existence in modern discussions of theologians. Whether we shall attempt to rest our case on universal grounds or on a particular revelation is one of the undecided questions of present-day theology. Whether God is to be identified with the philosophical Absolute or whether he is to be known only through a particular revelation is a question which is by no means outgrown. The reading of this monograph serves both to give a higher appreciation of the philosophical acumen of the scholastic theologians and to define more clearly one of the pressing problems of modern thought.

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THE CHRISTIAN DOCTRINE OF MAN

Every thoughtful man is well aware of the antiquated character of the traditional theological doctrine of man. Modern biology and psychology are furnishing data concerning man's place in the universe and his psychic life which were unknown to the framers of traditional dogma. Mr. Robinson therefore essays a much needed service in his

recent volume on the subject.¹ To his task he brings accurate scholarship and a spirit of candor which compels the reader to respect his opinions whether he agrees or not with the conclusions. The result is a suggestive treatment of the subject which recognizes on the one hand the historical facts in past formulations of doctrine and on the other hand the new data which must be recognized and used by any theologian today.

Of the five chapters into which the book falls, one is devoted to the Old Testament doctrine of man, one to the New Testament doctrine, one to patristic, scholastic, and Reformation statements, one to the data brought to light by post-Reformation science and philosophy, and one to an attempt to formulate a tenable modern conception. The chapters devoted to biblical thought are a welcome relief from the treatises which have so long endeavored to equate Hebrew and modern psychology. The physiological location of psychic functions in Hebrew thought was so different from ours that a historically accurate account of the Old Testament view of human nature takes one into the delightfully naïve realm of pre-scientific description. This truthful historical spirit in surveying the Old Testament literature is an admirable means of eliminating, without unpleasant polemic, the dogmatic treatment of Scripture which has so long prevailed. It makes possible later such calm assertions as "There is usually no distinct experience of which the Fall story can be made a true allegory—unless that experience has been unconsciously molded on biblical teaching." "The Adamic theory of racial sin is simply set aside—a removal the less to be regretted because it was not able to solve the problem of sin."

Likewise the New Testament records are interpreted as historically conditioned expressions of belief. The eschatological coloring of thought concerning man's destiny, the persistence of Hebraic concepts, and the specific peculiarities of Pauline doctrine are frankly recognized. The primary concern of biblical writers is with the religious destiny of man—a practical rather than a philosophical ideal. The formation of the ecclesiastical doctrine is rightly introduced by a discussion of the influence of Greek psychological concepts upon the biblical ideas. The reader is enabled to see that this hellenizing of religious thought brought into existence the notion of a realistic "human nature," which underlies most theological controversies. When this fundamental presupposition is once grasped, the particular doctrinal differences arising in the history

¹ *The Christian Doctrine of Man*. By H. Wheeler Robinson. Edinburgh: T. & T. Clark, 1911. x+365 pages. \$2.25 net.

of the church are seen to be conditioned by a philosophy which we today no longer hold.

The way for a constructive statement is opened by a brief characterization of the dominating aspects of modern thought. The scientific method and ideal, the doctrine of evolution, the philosophical affirmation of "metaphysical reality of spirit," and the social emphasis in morality are suggestively sketched. The final chapter attempts to show how these modern ideals enable us to give positive content to the characteristic Christian ideas of responsible and real personality persisting beyond death, moral freedom, real redemptive relations to God, and social solidarity. Necessarily the solutions offered are often somewhat vague. The author is more concerned to preserve the vital experiences of Christian life than to present an irrefutable objective system of doctrines. In general, he seeks to substitute cosmic, biological, and social forces for the forensic relations of the older theology. If at times the exposition reads like a homiletic defense rather than a critically scientific investigation, it should be remembered that one of the fundamental contentions of the author is that our inherited Christian estimate of man's significance is entitled to a positive place in the totality of data at our disposal. His aim is fulfilled if he has shown that this inherited faith can recognize the facts which modern scholarship has established and can with good conscience in the light of these facts maintain its spiritual continuity, even though the forms of expression vary. The reading of this book ought to help theological students and teachers to face their problems with greater candor and with consequently greater constructive ability.

Of course, not everyone will agree with Mr. Robinson's interpretations. The "metaphysical reality of spirit" which he cites as the outcome of modern philosophy is affirmed without as careful a consideration of empirical psychology as might be wished. Are "metaphysical" idealists the most competent witnesses as to what human personality is? Again, although Mr. Robinson makes much of social relations, these relations are more individualistically portrayed than would be desired by students of social psychology. But these criticisms simply mean that there will be differences of opinion on some vital points due to different philosophical preferences. The method of working out the problem which Mr. Robinson employs is right, and should stimulate fruitful constructive efforts.

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